

## Is Salvation Not Possible without a Guru ?

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च		सखा	त्वमेव ।
त्वमेव	विद्या		द्रविणं	त्वमेव
त्वमेव	सर्वं		मम	देवदेव ॥

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā		tvameva ।
tvameva	vidyā	dravinam		tvameva
tvameva	sarvaṁ	mama	devadeva	॥

Swami Ramsukhdas

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॥ Śrī Hari ॥

### **Humble Submission**

During my visits to different places for Satsaṅga and Spiritual Discourses, many people ask me variety of questions about Guru and they get satisfied also from the replies given to them. A number of them insisted that a book may be published on this subject so that various enquiries and doubts existing in the minds of people may be cleared. This book has been written with this objective only.

Some people who do not try to understand my thoughts deeply on this subject, generally make comments that I criticize and condemn the concept of Guru. This is totally wrong. I never criticize a Guru but I do condemn the fraudulent Gurus. Nobody can ever condemn a Guru. I myself have been blessed with the grace of Gurus and I hold Gurus with utmost regard and respect. I have also been benefited from Gurus, but those who befool people under the pretext of being Gurus do not deserve any respect. Such frauds must be discarded.

In the present times, it is becoming increasingly difficult to get a real Guru. Superficiality and fraud are on constant rise day by day. Therefore, the scriptures have forewarned people to be cautious about the false and fraudulent Gurus in the times of Kaliyuga. This book has been written for guidance

of the genuine seekers who are keen to attain salvation. Earlier another book 'Saccā Guru Kauna?' (सच्चा गुरु कौन?) has been published in Hindi.

In this book, certain verses from Guru-Gītā have been quoted to substantiate the main subject. But in spite of best efforts we have not been able to trace the actual origin of Guru-Gītā and its author. At the end of Guru-Gītā it is mentioned that it has been taken from Skandapurāṇa but no reference has been found of this text in any version of the Skandapurāṇa. Even difference of opinion has been noticed in the various versions of Guru-Gītā published from different places. If any scholar has any relevant information about it, he should please contact us.

Readers are requested to read this book carefully and get themselves devoted to God with sincere dedication. Instead of becoming a follower of a particular person, they should follow the path of Ultimate and Eternal Truth.

—Swami Ramsukhadas

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स्वामी रामसुखदास



॥ ॐ श्रीपरमात्मने नमः ॥

## Is Salvation Not Possible without a Guru?

**Who can be a Guru?—**

The one, under whose guidance, we visualise the light of knowledge and who helps us to eliminate the darkness of ignorance—be it in any subject, that person is called our Guru (Spiritual Guide). For instance, the one who shows us the way, when we seek it, is our Guru, whether we accept it or not. We do not need to have a bondage with that person. During a wedding the Pandit gets the bride married to the bridegroom and they are bound to each other for a lifetime, the wife becomes exclusively devoted to her husband. After this, that Pandit is not even remembered and it is not even insisted in the Scriptures to do so, Guru's work is done, once he links us to God. It means that the Guru helps the human being to be in front of God and not to put the being before himself or make a relation with him. Likewise, our duty is to be one with God and not to relate ourselves to a Guru. For instance, there are many relationships in the world, like father, mother, son, wife, nephew etc., it's no way different to form another one with Guru. So, with the already formed several relationships, there's yet another one formed with the Guru. Our relationship with God is eternal and natural, because

we are eternal part of God—"सर्वज्ञो जीवलोको जीवभूतः सनातनः" (Gītā 15/3), "इत्यहं अहं जीव अविनाशी" (भारत, इतर 117/1). The Guru makes us recall that forgotten relationship and not to form a new one.

I often ask, who comes first—the son or the father? The answer that usually is, that the father comes first. But, in reality, if you see, it's the son first, and then the father, because the name 'father' comes only when there is a son. First, he is a husband and when he has a son, then he is called a father. Likewise, when the disciple is enlightened with the knowledge of truth, that's when the guide is called a Guru. Before acquiring this knowledge by the disciple, there is no Guru. That's why it is said—

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते।  
अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः॥

(गुरुगीत)

It means, 'गु' is darkness and 'रु' is light, so one who removes the darkness of ignorance is called a Guru.

There is a well-known couplet about a Guru—

गुरु गोविन्द दोड खड़े, किनके लागू पाव।  
बलिहारी गुरुदेव की, गोविन्द दियो बताय॥

Guru is accepted with reverence, only when he puts the disciple in front of God. It is purely deception to become a Guru without showing the way to reach and know God. One cannot be called a Guru till one can acquire the qualities of a Guru.

That's why, there's no glory of a Guru on its own. His glory is realized only when God is standing alongwith him, for us to see and feel 'गुरु गोविन्द दोड खड़े' viz., the one who helps us to realize God.

The real Guru is the one who wants his disciple to attain salvation and works for his welfare (salvation), and the real disciple is the one who is devoted to his Guru—

को या गुरुयो हि हितोपदेष्टा  
शिष्यस्तु को यो गुरुभक्त एव।

(प्रश्नोत्तरी 7)

If the Guru is a realized soul and the disciple acts upon his directions with true feelings, undoubtedly, the disciple would attain salvation.

पारस केरा गुण किता, पलटा नहीं लोहा।  
कै तो निज पारस नहीं, कै बीच रहा बिछोहा॥

If the philosopher's stone (पारस-पणि) cannot convert iron into gold by its mere touch, it means either the stone is not real or the iron is not real or there is some duplicity in between. In the same way, if the disciple is not enlightened with the knowledge of real truth, it means the Guru must not be enlightened or the disciple must not be faithful or there is some insincerity between the two.

ॐ नमो भगवते वासुदेवाय

## The Real Guru

The real Guru is the one who is only concerned about the welfare (salvation) of his disciple. How can a person be our Guru if he does not have the feeling of our welfare in his heart? So, the real Guru is the one who wishes our upliftment—whether we accept him as a Guru or not and also if he agrees to become our Guru or not. He does not have the desire that he should become a Guru or the others accept him as a Guru or they become his disciples. The one, who wants to acquire wealth, is the slave of wealth. Similarly, the one, who wishes to have a disciple, becomes the slave of the disciple. If a person wishes to become a Guru, he can never lead others to salvation. The one, who wants money from the disciple, is not a Guru, but is the slave of the disciple and, in actuality, he becomes disciple of the disciple. The reason is that the disciple possesses money and so money is the disciple of that disciple, and the disciple of the money is the Guru, so the Guru is the disciple of the disciple. Think about it—Could anyone be your Guru if he desires anything from you? No, he cannot be. Whoever wants money, respect, praise from you, is indeed your disciple, not your Guru. A true saint does not crave for the world but the world has a dire need for him. And the one who does not wish to have anything is the real Guru.

कबीर जोगी जगत गुरु, तजै जगत की आस ।

जो जग की आस करै, तो जगत गुरु वह दास ॥

The true saints and sages do not have any interest in becoming a Guru but they are keen for the salvation of the world. They have a natural and genuine desire for the spiritual progress of the world. I have also been looking for good saints and sages and been able to find a few of them, but, they never desired that if I became their disciple, I would be blessed. Only the person, who desires to become a Guru publicizes that it is essential to have a Guru, that there is no liberation without a Guru etc.

There is no such provision that only a living-person can become a Guru. Śrī Śukadevajī Mahārāja was there thousands of years ago, but he gave initiation to Caradāsajī Mahārāja. The Guru himself gives initiation to a true disciple, because if the disciple is sincere, he doesn't need to search for a Guru, he on its own gets him. A person with real devotion gets a realized saint.

जेहि के जेहि पर सत्य सनेह । सो तेहि मिलइ न काहु संदेह ॥

(मानस, बालो 259/3)

People seek a Guru, but the real Guru tries to find a disciple. The real Gurus have a strong compassion inside them. For e.g., in this world the mother is held in highest regard, she is the child's first preceptor, she gives birth to a child, feeds him, the child plays on her lap, she upbrings him. Without the mother's presence, all this is not possible. The

mother has lived without the children for many years and it was in no way a hindrance for her to live. But still her fondness towards her child is so intense that she would remain hungry but would make sure that the child doesn't stay hungry. She would face hardships to upbringing her child. Such is the nature of a real Guru as well. Whenever he accepts anyone as his disciple, he conduces him to attain salvation. He has the capability to lead the disciple to salvation. I myself have witnessed such instances.

I tell you a story. There was a saint. He didn't accept anyone to be his disciple, but treated him as a friend. Once, a friend of his was suffering from a very serious illness, and he got scared. He was not even cured by the best of medicines and treatment. The saint asked his friend to pass on his illness to him, but the friend thought—how could he do that? The saint once again told him that when he asks him again, he should not refuse and not put any hindrance; rather he asked him to pass on half of his illness to him. The friend agreed, the saint shared half of his illness. Surprisingly, thereafter, he was cured of the whole of his illness. Such competent souls can only become Gurus. In spite of this capability, that saint didn't accept anyone as a disciple during his lifetime.

After making a Guru, a disciple is made to feel that Guru's status is higher than even God's. As a result of this, the disciple starts worshipping the Guru,

singing his prayers and ignores God. Actually speaking, it is a blunder, it leads one to hell. A true saint, when realizes that his disciples are giving him more importance than God, he decides not to make any more disciples for his lifetime, because the disciples get attached to the Guru and fail to become one with God. If with a true Guru's company, people feel more devoted towards God, then it is desirable but if they develop bondage with the Guru, it would be disastrous. The so-called Gurus who want to attract the disciples towards themselves are frauds and thugs and not sincere Gurus. The real Guru is one who links the disciple to God. For our well being, there is none other well-wisher than God, be it our Guru, or father or mother or any other relation.

उमा राम सम दिन जग माहीं। गुरु पितृ यातु बंधु प्रभु चार्हीं॥  
(सुख, शिष्यक- 12/1)

Only the impostor's work is to get people worship them and not God. The people who are keen to make disciples, the ones who have greed for money, property, praise, respect etc., and those who want to spread their fame—for such people it is a far fetched affair to lead others to salvation, they can't attain salvation even themselves.

शिव शम्भु सुत बिल को तरसे, परम तत्व को कैसे पारसे?

These people bring misery to all beings. In the same way as the fraud hermit brought to King Pratāpabhānu (Vide Mānasa, Bāla, 153—175). Company of these saints who always have strong



feelings for welfare (salvation) of others, and don't have any other selfish feeling in their hearts, leads people to salvation. The ones who are selfless and without any desires can only help others to become free from desires. People who are interested in fulfilling their own desires can only cheat others, they can't lead others to salvation.

It is a principle that those who make other people weak are themselves weak inside and those who make other people capable are also capable themselves. The real Gurus can help others to become Gurus and those who wish to make disciples are incapable themselves.

God is always the greatest of all, therefore He does not consider or make anyone smaller to him. Those who totally surrender to Him, become great as well. He makes them equal to Himself, makes them His friend and not disciples. For instance, Nityādarāja was a true (perfect) devotee, Vibhīṣaṇa was a striver and Sugriva was a pleasure-seeking person, but for Lord Rāma—all were equal and He considered all of them His friends. Arjuna accepted himself as the disciple of the Lord—

‘शिष्यस्तेजो साधि मां त्वं प्रपन्नम्’

(गीता 2/7)

But the Lord treats himself as a friend. He does not consider Himself a Guru.

‘ब्रह्मेऽसि’ (गीता 18/64) ‘भक्त्येऽसि मे भक्त्य चेति’ (गीता 4/3)

In the Vedas also, it is provided that God is a

friend to all of human beings—

‘ह्य सुखी सयुक्तः सखाया समानं कुरुं परितस्तु जाते।’\*

(पुण्डरीक= 2/1/1, वेदव्यास= 4/6)

The individual soul and the Supreme Soul, like the two birds in a tree, always stay together, share a mutual friendship and take shelter in the body.<sup>1</sup>

The one who is great regards other as great too and similarly one who thinks, others are lowly and small, oneself becomes so. And the one who is great in reality doesn't even feel shy or ashamed of being small.

In the epic Mahābhārata, amidst the group of Kṣatriyas and warriors, Lord Kṛṣṇa opted to become a charioteer and when Arjuna asked Him to place his chariot in the middle of the two army groups, he accepted his commands as a disciple. When the Pāṇḍavas organized ‘Yajña’ the sacrificial ceremony, first and foremost, they worshipped Lord Kṛṣṇa. But in that ceremony the Lord Himself picked up the used plates of the Brahmins after meals. Kṛṣṇa never felt embarrassed of doing such small jobs. The people who are actually small are only scared and ashamed of being so and are worried that others may not know about their being lowly and degrade them.

॥ श्रीकृष्णाय नमः ॥

\* सुखीकरो सयुक्तो सखायैः कुरुते न कुरुते।

(श्रीव्यास= 11/11/8)



## The Glory of a Guru

In fact there is no one who can describe the greatness (glory) of a Guru. In the spiritual texts, reverence for a Guru has been mentioned, as he is considered more important than even God. But this importance is for his truthfulness and not for his vanity, hypocrisy or wickedness, which is on a increase now a days. It is very difficult to judge who is good, who is bad, who is wrong, who is right. The evil which appears as an evil is easy to remove, but the evils (wrongs) that appear in disguise of virtues are very difficult to eradicate. Ravana, the fraud hermit and Kailashmi impersonated themselves as mendicants in front of Sita, Rājā Prītāpabhānu and Hanuman respectively, so they didn't realize the ambiguity and fell in their trap. Now a days, the way the disciples are devoted to their Gurus, the Gurus are not worth it. This is the reason that Sethaji Jayadayāji Goyandakā used to say "We don't have reverence for the Gurus of today but appreciate their disciples instead, as the devotion of the disciples towards their Gurus is very respectful."

Even the importance of Gurus as mentioned in the scriptures does not deserve to be spread in today's times, as now a days, for their self-interest and greed, the imposters disguise themselves as saints and Gurus. The Kaliyuga also helps in this, as it goes hand in hand with the evil of unrighteousness—'अधर्मोऽयं कलियुगः' (व्यास, त्रिशू. १६/३१).

Truthfully, the greatness of a Guru is to be accepted from within and not for spreading or

publicizing. Those, who talk about Guru's importance and publicize books on necessity of a Guru, prove that they desire to become Gurus themselves and so in that case, they can't do anything for the welfare of others. That is why I am not against a Guru but I am opposed to hypocrisy of Gurus and their ostentation. Nobody can negate a true Guru.

The Guru is glorified from the view-point of a disciple rather than from the view-point of the Guru (preceptor or spiritual guide). The Guru has a particular way of looking at things, the disciple has his own angle and a third person has his own opinions, but the greatness of a Guru is measured from the disciple's point of view. The Guru believes that he has been in the background and does not deserve any credit, he has just shifted the disciple's point of view towards an obvious and real truth. The Guru feels that he has just helped the disciple to be aware of the true nature of his self and not contributed anything in any way. On the other hand, the disciple feels that the Guru has given him all his wisdom and whatever good has happened to him is because of the kindness of the Guru. The third person's opinion is that the disciple has achieved enlightenment because of his own devotion.

The real Guru is the one who links us to God and enables us to realize God. But the one, who just talks about it, but does not lead us to God-realization, is indeed not a Guru. The glory given to such a Guru is artificial and is just to cheat people.

ॐ नमो भगवते वासुदेवाय

## Guru's Grace

Guru's grace or the grace of an ascetic has a special significance. Due to God's grace, a living being is possessed by a human form, and because of the grace of a Guru, he realizes God. Generally people believe that if they accept somebody as their Guru, the Guru would shower his blessings on them, but it is not really so. Everyone takes care of his/her children, even the animals take care of theirs. But the grace (kindness) of a sage is exceptional. It is not the concern of the ascetic, whether people become his disciples or not or whether they love him or go against him. When the ascetic is moved, looking at their humble and distressed state they are automatically blessed by his grace. There is a difference between Kṛpā and Dayā, viz., grace and compassion, grace is accompanied with a sense of command, compassion depicts soft feelings. In compassion there is no command as such, only the heart gets dilated. A disciple's mission is achieved when Guru's heart gets dilated. Jagai-Madhuri were two notorious sinful persons and used to bear malice against saints, but still Caitanya Mahāprabhu

humbly reformed them and helped them in achieving salvation.

The saint is compassionate to everyone, but only the inquisitive aspirant who is genuinely keen to know the essence of Almighty, can be benefited with that kindness. In reality, the one who is devoted towards his goal with thirst to know the true nature of the Supreme Soul—he can only receive that kindness the most. The person, who is truly inquisitive, receives blessings of a saint or a Guru in the same way just as a thirsty person receives water. There remains nothing more to know, once a Guru bestows his kindness but such real Gurus are rare to find.

The Pīṇasa-stone can transform iron into gold by its mere touch, but the gold does not have the power to turn the iron into gold with its touch. But if a disciple comes across a genuine Guru, by the Guru's grace, the disciple also becomes a Guru and an exalted soul—

घारत में अरु सत में, खुद भोली जान।  
वह लोहा कंचन करे, वह करे आपु समान॥

Such is the extraordinary nature of the grace of a Guru. This grace of a Guru is showered in four ways—by memory, by sight, by words and by a mere touch. The way a female tortoise lays her eggs inside the sand and stays under water itself, but by







The way a secretary's mother's son, a father's  
 the king a husband get affected by his wife's  
 shorn, unshorn, with only a disciple's we pass on  
 but Guru.





way. That's why a Guru who tries to win a disciple's confidence in him, expects him to serve him, asks him to utter his name, meditate upon him, worship him, gives him robes, etc. food to him, gets his feet washed, gives the disciple a wand, danda. So one should be cautious about such a Guru.

We, being a part of God have an eternal and deep relationship with Him. This connection is self-evident and natural, not artificial, but the link with a Guru is not real but false. False artificial relationship does not lead to salvation but to bondage because we continue to be tied up with the untrue relations of the world. Consider over it if someone has himself with a Guru, is he elevated spiritually or has he realized the self or God or has he attained salvation. It is very nice if someone has been successful in achieving it's endevour, but somehow it is difficult for me to believe it.

On one hand, a person makes a Guru and on the other hand the people who live have a Guru but attend discourses in a company of sages and sannyas do you feel any difference between them? Think about it — is it more important to be a devotee of a Guru or to gain from spiritual teachings? If some people have a feeling that by making a Guru the Guru will lead them to salvation, they become weak in the spiritual practice. The people who are having a Guru have more flaws such as attachment and

avowed that the men who are in the company of  
 persons men. If a person has a power, naturally he  
 would not fight or he would not with it, as he the  
 disciples of a particular Guru, he is a disciple of  
 disciples of the other Guru. They don't strain  
 salvation, it is nothing else, he is not a Guru, but  
 they own a Guru. This is the reason that they quote  
 as their salvation, "by being devoted to a Guru."

[illegible]

with a Guru. Even without forming this type of relationship, if you listen to saints and follow their teachings, you would gain but even if you don't

Therefore, in absence of a Guru-disciple tradition, you can only gain and not lose. But, if one forms a relationship with a Guru and does not follow his teachings, he will suffer loss. The reason is that if the Guru is the genuine one, and we ignore him, this would be an offence to the Guru which even God

शिवकृष्णानां परमेश्वराणां पराक्रान्तिरित्यत्र न हि  
नान्यथावर्तते इत्यर्थः परमेश्वरं न लक्ष्यते ।

A Guru can save us from the destructive anger of Lord, Śankarajī, but if the Guru gets angry, even Śankarajī won't be able to help us. This is the reason why with best of efforts and in all the ways, we should not ignore the orders of a Guru.

— श्री गुरुः —

## A True Guru is Rare

गुरोर्बहुमं भवति शिष्यो विनायकादृक् ।  
नयकः दुर्लभः भवति शिष्यद्विनायकादृक् ।

"There are many Gurus who snatch the wealth of the disciples and leave them in a state of poverty."

The Gita talks about the persons who remain in the material world (BG 12/4). The true saints always look forward to the welfare of others. They always think for the well being and salvation of others—and that too not only for their disciples but for all the living beings. Their prayer to God is that all beings may be free from diseases, there should be welfare of all and no one should ever suffer in the least.

मर्ते भवन् सुखिनः मर्ते भवन् विनायकाः ।  
मर्ते धर्माणि पश्यन् मया कथितानि सुभाषणाः ।

The reason being that they have themselves experienced and realized the here is much suffering in the world and for an everlasting happiness

It is essential to sacrifice the pleasures of the world. They want that everyone should be free from the worldly pains and experience the highest form of happiness till eternity.

In today's times, it is very rare to find genuine saints and sages. They were rare even in the past. In spite of this, at present, this is the rarest thing to find today. As a professor, he thought that among his students, there would be at least one who would have some noble character and would encourage their pride and fame and to serve their own self interest. The new generation has also destroyed the true meaning of self interest nowadays.

॥३॥ लोकोत्थी गिरिच ललायसो दीर्घा गच्छेत्तु ।

दुनों हुआ पाद रथ और पथा की नाग .

It is the time for everything artificial—be it a fruit or a flower or a vegetable or a milk. Even vegetables, flowers, spices, milk etc., are adulterated too. So even Gurus are frauds.

विष्णुस्य हृदयं गतं जायते । नः कर्तुं मतं कदाहं मयं कर्तुं शक्नुमः ।  
 विष्णुस्य हृदयं गतं जायते । कर्तुं मयं कदाहं मयं कर्तुं शक्नुमः ।

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It is not enough to be just a saint to attain liberation. One has to be a saint and a warrior. Therefore, for one's welfare (salvation), one should not go boundless with any person, a Hindu, being, not even to a Guru.

[illegible]

ਸਾਹਿਬਜ਼ਾਦਾ ਜਥਾ ਭਾਤੁ ਖੁਆਜ਼ਾ ਰਥਾਜਾਨਾ ਸੁਖਾ।

ਸਾਖ-ਸੁਖਾਦਿਤਾ । ਰਾਖੀ ਗੁਰਗੁਰੀਆਂ ੫੫੫ ॥

1997

'The way a greedy bee sucks the honey from  
 a flower should go from one Guru to another'

I wonder what be the state of a person after  
beginning a career. He must permit himself to be  
captured in the "slump" of his career. He  
must not be too busy to be a person who was



True saints and sages don't make any disciples. Real people achieve salvation by attending to their discourses and teachings. True knowledge flows from their natural behaviour and scriptures are made out of their utterances. Therefore, as far as possible, for our spiritual progress we should concentrate on the discourses and teachings of real saints and not get attached to a Guru.

The Mewārī King's uncle was Mahārāja Caturasmīdhaj. He used to listen to regional discourses and whenever any good utterance was heard, he moved on to translate it into practice in his life. His decision was to follow it for his whole life. This way he became a true saint himself. He composed several volumes and was known as 'Vālmiki' of Mewārī dialect. Similarly you shall also become saintly if you start practising all the good that you get and hear.

ॐ नमो भगवते वासुदेवाय ॥

### Pre-Eminence of a Disciple for Attaining Salvation

A Guru who is a (Mahanta) head of a particular sect and owns a lot of wealth: in such a case, the pre-eminence of a Guru is to be accepted, if one wants to gain that wealth from him. A disciple would get money only when the Guru accepts him as a disciple. Without the consent of the Guru, a disciple cannot acquire any wealth from him. Therefore, for obtaining wealth, the role of a Guru is prominent, but to gain knowledge and to attain salvation, the status of a disciple is of primary importance. If a disciple is not keen for his salvation, then a Guru can't help him, but if a disciple is keenly interested in his salvation, then even without Guru's assistance, he will attain salvation.

Swāmī Ramānandajī refused to initiate Kabīra as his disciple. So one day Kabīra lay down on the bank of Panchagongā. When Ramānandajī passed from there to take bath, he unknowingly stepped on Kabīra. When he realized this, he uttered 'Rama-Rāma'. Kabīra thereafter accepted this 'Rāma-Rāma' as the secret message given by the Guru (Guru's

Munira for his spiritual mistakes and started making it. As a result, Kabira became a universal saint amongst all the other saints. He did not deny Shri Krishna's refusal to accept Kabira as his disciple. So he made a statue of him and treated it as his Guru. Such a statue is placed in a shrine. As a result, he became even more popular. As a result, he became a universal saint. He said that if he had accepted him as his disciple, he would have attained salvation. If that was the case, have all those people who had accepted him as their Guru attained salvation? Have they attained God? The one by whose guidance we have attained salvation is the true spiritual guide for us, whether we consider him a Guru or not or whether he treats us as his disciple or not, and even if the Guru is still unaware. If he is unaware that he has a disciple, he cannot help and guide us. We must become aware of him as his disciple. If he is unaware that he was a Guru? A Guru should be such that he remains unaware that he has a disciple.

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

## Attainment of God is not Dependent on Guru

The realization of Supreme Soul (Waheguru) is not dependent on any particular person. It is possessed by any particular person or not, how would He benefit us? The Almighty is ever at our disposal. The soul is within us. It is not dependent on the reality of Divine Soul. We must realize the reality of Divine Soul. We must become Gurus. But they accept only those who are not the seekers openly. The ones who are not inclined to become Gurus are able to teach us the truth of the Soul better, and not the ones who accept to become Gurus.

The people who buy and sell the name of God bargain about it and who emphasize it as a prerequisite for them to help in showing the way. Each God is to become their disciples. Are not these Gurus? It is a principle that a thing that is bought for a particular price is of less value than the amount paid. If a watch is bought for Rs. 100, the shopkeeper himself has not bought it for that much but for less than that. If by accepting a Guru, a thing is bought, then it certainly cannot be equivalent to the thing that is

something lower than the Guru, and not of that value. So how can God be attained by it? God is invaluable. Such a valuable possession can only be had without paying any value because an invaluable item cannot be bought at any price and on the other hand, if a price is paid for a thing, it is of less value than the price paid. Therefore, if someone wants you to be a devotee, resignee with folded hands and be sure he is not the Guru. He is a Karami in disguise. Karami is a personified as a Guru who and foolishly thinks that he would impart his knowledge after initiating him—

सा मजन की आता आयाह, दिन्हा देते ग्याह की पायह ।  
मजन मया ५. ४।

After realising the truth, Hanuman told him to accept his fees to be a Guru before utterance of his teaching of the secret message (Guru Mantra) and after so as a mark of his fees, Hanuman caught hold of his body with his tail and knocked him down.

॥ श्रीगणेशाय नमः ॥

## Our Own Yearnings Lead Us to Welfare

Lord Krishna has specified in the Gita

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव कुरुर्व्यामनां बन्धुनात्मैव च ॥

“Attain personal upshotment through you own self, not downfall as we are up own friend and own enemy as well.”

It means that we are wholly responsible for our elevation as well as our downfall and not someone else. Since God has created us with this human body, He has also given us all the resources for our elevation. If we do not request anyone else for our salvation,

Only we should wear a sincere devotion and intelligence. Great saints and God ensure that we may be spiritual progress and fulfilment of our own salvation. In absence of that yearning, the same God cannot even give help to. For example, even you are provided with best of facilities to be well, but if you are not happy. Similarly, God can not have the best and sincere yearning. How would the discourses by Gurus and Sages help him?

The guidance of a Guru, Saint and God is always available. There have been a number of famous saints, teachers, Gurus, incarnations of God but still



we are doing with. This proves that it is we who are doing it to be honest with them. Therefore we are responsible and disappointed as well as our fellow Christians. If any other people can be free from sin and death, he can never attain liberation (salvation).

1. The first part of the document is the title page, which contains the title, author, and date.

So, we should guide and preach to ourselves. Instead of blaming faults with others we should look at our own faults and our own shortcomings and make adjustments to free us from them. We are our own master, our own leader and our own ruler. Moreover, we can satisfy our life by our own actions, pursue after an endeavour and if we are not satisfied, we can turn to God. If that was so, why do we still depend on others for salvation? The problem is that we are short of our efforts towards God and with there is no dearth of Guru, Saints, Sages and the Almighty. Spiritual enlightenment is to be achieved in them but it totally depends on the seeker himself. When in absence of our own aspirations for a Guru, even the Supreme Lord cannot help us. So, how can any human being lead us to salvation if we don't have a keen desire? Any number of Gurus we might approach, it won't help us. On the other hand, if we have a true yearning in our heart, we would find a Guru, a Sage, God, guru spiritual books and wisdom. How it would

happens we don't know but we have to try. When a friend is on the part of a seeker, he can't say, "If we are pure and real seekers, a true Guru would appear to us by itself. The number of a seeker is simply 1 and he is not a very good person, he is not a good person but a real seeker. If we get up and follow God would free us from his clutches. It is a rule that when a person has the desire to advance in progress, he does not get stuck-up anywhere. When a seeker finds he has company of elevated souls, he holds on to it and he sticks to it."

[illegible]

A rich man keeps a servant for doing his chores as a draught—doctum—but he is hungry & low—he has no food—he has no money to eat and take medicine or buy good health.

16 Salvation Not Possible without a Guru

How can one help him in that? But, if we have seen how we need him, then we must sometimes spiritualise him. If all of a sudden I have the yearning to make the efforts you will be your own idealist. You may dedicate yourself to God. But the sides are. Unless we do help you, how can we have the vision of your pursuit towards spiritual enrichment yourself. Therefore, it is a deceiving belief that a mere spiritual person is a Guru. It is not at all so.

A mother can be very caring and loving but if you are not hungry, how can she help you to eat? Can a Guru if you do not have the yearning for salvation, how can God in spite of being compassionate and forgiving help you in your endeavour? There is a case like this in the epic. Yudhishtira, when a brahmin remembered him and Krishna came to him, putting away his clothes is Kaurava. He appeared to her help him. He did not do that. He was not. Yudhishtira did not call out to him. Lord Krishna while he was losing in gambling, how could God reach him as his master? Yudhishtira faced a situation and was attracted to him. He did not. Krishna asked Krishna "Don't you have mercy on the Pandavas?" The Lord replied, "What can I do?" Yudhishtira was his kingdom wealth etc. in gambling but never remembered Me to help him.

174 174

## God is the Supreme Guru

The Lord is not the spiritual master of the devotees.

कृष्ण वन्दे ब्रह्मगुरुम्

नमद् गुरुं च माधवम्

175 175

He is not merely a Guru but he is master of all human beings.

म ईश परमात्मागुरुम्

176 176

नमाम्यहम् गुरुं श्रीगुरुम्

177 177

King Satyawrata submits to the Lord—

ब्रह्मगुरुं नमस्कृत्य

सर्वं ब्रह्मगुरुं नमस्कृत्य

सर्वं ब्रह्मगुरुं नमस्कृत्य

सर्वं ब्रह्मगुरुं नमस्कृत्य

178 178

"Like a blind person accepting another blind person as his guide to show the path, people accept other persons who are blind as their guides. You are not blinded like the blind and are not of all human senses. We the seekers of ultimate truth adore You alone as our Guru."

ग्राह्य विद्यालयीय बगना री हर्द विद्या ।  
गङ्गा पाद्यायन नान क. क. ४ ग्राह्य ।

Since God is Guru of the whole world and we are part of this world itself, how can we be devoid of Him? We are always in His presence. We can never be separated from Him. It is a very dangerous, but we need not feel scared when the world's Almighty is our Guru. There is no danger in this. It is a very easy way to become a devotee. There is no need of worship, fasting, or any other thing. The important thing is that we should always have a bhava (feeling) about our Creator. We may select any one Krishna, Rama, Nityananda, Manuṁḍa, Ganeś or the Sun as our Guru.

यः कश्चित् वाचिनां निरुद्धः  
प्रकटयन्ति वाचिनां भुक्तम् ।  
धीनं प्रकटं परिपूर्णं चन्द्रमा  
नित्यं प्रकटयन्ति तस्मात्

4.  $\text{H}_2\text{O}$  ५३

The essence of the Gayendri's statement is, "Even without knowing the identity of the Lord, I take shelter in Him. In this way if we surrender ourselves, I don't know whether we shall get a right Guru or God himself shall become our Guru."

अति दुर्लभ वैदिक ग्रन्थ एवं संत परम विद्या भाषा कृ०  
 ग्रन्थ पञ्चम माण्डू पद्धति विद्या अथ दुर्लभ आत्म विद्या भाषा

174 74 6

अथवा धर्म गुरुत्वा पदार्थी या नयन्युक्त ।

( 0000 0000, 11/11/11 )

Mr. prostrate thyself before Me "

मार्तपमो-यतिः अथ-माभक्तः इत्यादि वत् ।

• गौरीगढ़ तालाब

"I completely surrendered to Mc."

The Lord speaks of complete surrender — *hina* — without becoming a Guru.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

### Generosity of God, the Perceptor of the World

God possesses endless virtues. All that has been written in Scripture and all that can be said of the unlimited virtues of God is not sufficient to describe the full dimensions of God's virtues. And yet, we are called to love and adore Him.

नाम व मन्त्रों का प्रयोग करने का मार्ग

[illegible]





**Questions and Answers  
about a Guru**

Question 11: Why is said to be a non-structural data because it is mentioned a Relationship among that one can access the relation even without a table.

मनु विष्णु भव निधि सागु व कोश

Answer is also mentioned in the book  
Rasayana that

राधाप्रसाद शर्मा  
 गुरु गिरध कवि अंध का भाग्य । एक न मनु एक बरि देखा ॥  
 हाडु सिद्ध धन मोक न हाडु । सो गुरु पाव भाक मरि पाडु ॥

I think that a nation is not possible without the help of a great country. This is what a country is and a nation is a group of people who live in a country and are united by a common language, culture, and history. The only thing that a nation needs is a common language and a common culture. The only thing that a nation needs is a common language and a common culture. The only thing that a nation needs is a common language and a common culture.

wie das man für eine frische saubere atmung - bei n  
sitz oder liege position wie ein wind aus der natur

These days a large number of persons are interested at disciples centers very. In such cases neither the Christ nor the disciples feel concerned about their salvation. The Christ is not worthy to lead the soul to salvation and the disciples now are not allowed to go somewhere else. Hence it creates a hindrance in the upliftment and salvation of the disciples.

**Question** This is a common belief that the less persons cannot attain moksha. Therefore it is essential to have a Guru.

Answer: He was a person who was indifferent between good and evil. He was a person who was someone possesses the use of craft knowledge or skill to judge good and bad. He was someone that he should always remember that he was a person and not a machine. The writer says that knowledge is a tool whether we accept him or not. It can be used for good or bad.

A person who has made a Guroi but does not  
 ... the ... of his ... ..  
 ... ..  
 ... ..

I say it is necessary that one can attain salvation simply by having a Guru. He alone is the one who has attained the state of liberation and he alone is the one who can lead others to that state.



[illegible]

**QUESTION** In the case of a company, the directors are responsible for the management of the company and the company is responsible for the management of the company.

[illegible]

वचन आगले मने का हाँसा हसी हने।  
तारु न दूध भाष का सँघ हो बिनु मने॥

as powerful as the teeth of an elephant which break open the dens of a crocodile. An elephant can break the dens of a lion with the help of his teeth but it is not possible for a woman with the help of

The first thing we should do is to find the  
 first and last elements of the array. We can  
 find the first element by using the first  
 element of the array. We can find the last  
 element by using the last element of the array.  
 We can find the first element by using the first  
 element of the array. We can find the last  
 element by using the last element of the array.  
 We can find the first element by using the first  
 element of the array. We can find the last  
 element by using the last element of the array.

Now a days so many people are fond of  
 having a car. It is a very useful thing. It  
 helps us to go to school, office, and other  
 places. It is very fast and comfortable.  
 But, it is also very expensive. We have  
 to pay a lot of money for it. We also  
 have to pay for the fuel and the  
 maintenance. So, it is not very  
 cheap. But, it is still a very useful  
 thing. We cannot live without it.

[illegible]

Q. The various grand acts of worship never produce any effective result.

A. Yes, it will, if it is done with the right attitude. It will not if it is done with a selfish motive. The spiritual powers possessed by every man, woman and child are not used. They are not used because they are not used for the right purpose. They are used for the wrong purpose. They are used for the purpose of selfishness. They are used for the purpose of worldly gain. They are used for the purpose of worldly pleasure. They are used for the purpose of worldly power. They are used for the purpose of worldly fame. They are used for the purpose of worldly honour. They are used for the purpose of worldly wealth. They are used for the purpose of worldly success. They are used for the purpose of worldly glory. They are used for the purpose of worldly honour. They are used for the purpose of worldly wealth. They are used for the purpose of worldly success. They are used for the purpose of worldly glory.

Q. Question: I have accepted a Guru. Should I return the chain?

A. Answer: It is not for you to return the chain. It is for the Guru to return the chain. The chain is a symbol of the Guru's power. It is a symbol of the Guru's authority. It is a symbol of the Guru's wisdom. It is a symbol of the Guru's grace. It is a symbol of the Guru's love. It is a symbol of the Guru's compassion. It is a symbol of the Guru's mercy. It is a symbol of the Guru's forgiveness. It is a symbol of the Guru's pardon. It is a symbol of the Guru's redemption. It is a symbol of the Guru's salvation. It is a symbol of the Guru's liberation. It is a symbol of the Guru's freedom. It is a symbol of the Guru's release. It is a symbol of the Guru's deliverance. It is a symbol of the Guru's rescue. It is a symbol of the Guru's aid. It is a symbol of the Guru's help. It is a symbol of the Guru's support. It is a symbol of the Guru's assistance. It is a symbol of the Guru's aid. It is a symbol of the Guru's help. It is a symbol of the Guru's support. It is a symbol of the Guru's assistance.

Q. Question: Some people get a pre-natal

experience from awakening of Kundalini with the help of some Gurus. What is this?

A. Answer: Such awakening happens but they do not get the full benefit of it. They get the benefit of it which is possible only when you detach yourself from the material world. When you detach yourself from the material world, you will be able to use the body and the world.

Q. Question: I have accepted a Guru. Should I return the chain?

A. Answer: I never ask you to return the chain. My advice is that you may wear the chain. It is a symbol of the Guru's power. It is a symbol of the Guru's authority. It is a symbol of the Guru's wisdom. It is a symbol of the Guru's grace. It is a symbol of the Guru's love. It is a symbol of the Guru's compassion. It is a symbol of the Guru's mercy. It is a symbol of the Guru's forgiveness. It is a symbol of the Guru's pardon. It is a symbol of the Guru's redemption. It is a symbol of the Guru's salvation. It is a symbol of the Guru's liberation. It is a symbol of the Guru's freedom. It is a symbol of the Guru's release. It is a symbol of the Guru's deliverance. It is a symbol of the Guru's rescue. It is a symbol of the Guru's aid. It is a symbol of the Guru's help. It is a symbol of the Guru's support. It is a symbol of the Guru's assistance.

Q. Question: I have accepted someone as a Guru. Should I return the chain?

A. Answer: When you have developed a strong liking for the Guru, you may wear the chain. It is a symbol of the Guru's power. It is a symbol of the Guru's authority. It is a symbol of the Guru's wisdom. It is a symbol of the Guru's grace. It is a symbol of the Guru's love. It is a symbol of the Guru's compassion. It is a symbol of the Guru's mercy. It is a symbol of the Guru's forgiveness. It is a symbol of the Guru's pardon. It is a symbol of the Guru's redemption. It is a symbol of the Guru's salvation. It is a symbol of the Guru's liberation. It is a symbol of the Guru's freedom. It is a symbol of the Guru's release. It is a symbol of the Guru's deliverance. It is a symbol of the Guru's rescue. It is a symbol of the Guru's aid. It is a symbol of the Guru's help. It is a symbol of the Guru's support. It is a symbol of the Guru's assistance.

The scriptures recommend leaving such

मनसकर्मसिद्धयः कायकर्मसिद्धयः  
पुण्यप्राप्तयश्च धर्म्याणि विधीयन् ॥

इतिहासो गुरुत्वात् विद्यमानो भिन्नतया ।  
स्वीकृतो न भवति पश्चात्तः कश्चिदपि ॥

पतिना गुरुत्वात् यथा न न कथञ्चन ।  
गर्भप्राप्तयश्च तत्र यथा तथैव ॥

how a dog who is the strongest  
in a pack is never as strong as a  
lion who is the strongest in a pack  
than a lion

Question: What is the main point?

Answer: A woman should never have a child if  
she is not the strongest in the pack.

her husband is the only one who is strong

गुरुत्वात् पतिना कथञ्चन न ।  
पतिना गुरुत्वात् यथा न न कथञ्चन ॥

how a dog who is the strongest in a pack  
is never as strong as a lion who is the  
strongest in a pack than a lion

कथञ्चन पतिना कथञ्चन न ।  
पतिना गुरुत्वात् यथा न न कथञ्चन ॥

how a dog who is the strongest in a pack  
is never as strong as a lion who is the  
strongest in a pack than a lion

A woman who is the strongest in a pack  
is never as strong as a lion who is the  
strongest in a pack than a lion

A woman should never have a child if  
she is not the strongest in the pack.

is required to touch the limbs just as the chest, breast, etc., of the new disciple, whereas it is prohibited for an ascetic even to touch a woman. In Śrīmad Bhāgavata it is prescribed—not to touch a woman in flesh and blood, an ascetic should not even touch a woman's figure (statue) made of wax, and that too not only by hands but even by feet.

यहपि युवतीं भिक्षुं स्पर्शं दातव्यमपि

कर्मणः ।

The scriptures even go on to say

पिता मतेह दुष्टिवा वा न विदितममनो भवेत् ।

बलवर्तनद्वयप्रणो सिद्धिमपि कर्षते ।

भग.

"A man should not remain with his mother, sister and daughter in a lonely place because temptations are very strong which even the strongest persons cannot overcome or resist."

मनु न कुर्यात्प्रसूतम् भग्नं

योगिनं वा पामातृकुलम् ।

पत्यवपि पतिमभ्यात्मनाभो

वर्तते वा निवृत्तमायुः ।

भगवद्गीता

"A person, who wants to attain the supreme goal of yoga or one who has realized the truth of the self and the non-self by rendering service to Me, should never indulge with women because the woman

been declared as the upper part of the lower part of a person."

निधुमिदमगताप्रभुनयो मायायां पराङ्मना  
स्तेषां स्त्रीमात्रपङ्क्तयः कर्त्तव्याः कृतेन साह साया ।  
शाल्यश्च सपुत्रः पदोन्नीतश्च भगवन्तः ये यत्नवा  
स्तर्पयन्ति-हर्षयन्ति चोदयन्ति भगवन्तः सदा ।

भगवद्गीता

"Even sages like Vyāsa and Parikṣita etc. who led a very austere life, were unable to break through the net of desire and lust, and were deceived. It should be a great wonder and matter of surprise, if people who are engaged in the practice of yoga, who are free from all desires and cravings."

Under such a situation those people who imitate a sage without understanding the real meaning of yoga, who are not engaged in the practice of yoga, who are not free from all desires and simple break of trust.

Question : It is sometimes said that a realized exalted soul is not interested in worldly pleasures. Is it correct?

Answer : It is just impossible. Total liberation and indifference to worldly pleasures can never be together. A realized soul is not even thinking

the period when the aspirant seeks sex spiritual union. The question of sex pleasures does not arise at all for a realized soul. Such nonsense utterances are made and spread by some unscrupulous persons in the name of devotion and a Karmayani.

निष्कामं दधत्त न भोः । ता काहे मंत काहु मय कोई ॥  
विगवार सो भूनि पय मारी कर्मका मोड मयन म विगारी ॥  
(समस्त उक्तः 98/2, 4)

या विष लपट कपट मयन, मोह राह मयना लपटाये ॥  
तेह अभद्रकारी मयनी न दसुयै जति कर्मका कर ॥  
(समस्त उक्तः 100/1)

ब्रह्मदेवसत्त्वस्य चण्डिकाया भक्तिः  
सुता लब्ध्वा पीय को भद्रोऽयि भक्तयः ॥

Here is a story of the Supreme Knowledge of Brahman. A person remains engaged in respect, his work is such a manner as must and when one then knows the difference between that is called realized soul and a dog."

यम् प्रयतिनां भुत्वा पुन मेवत वैधुम्,  
वाह वरं महर्षाणि विहाय वापते कर्म ॥

(समस्त उक्तः 97/2)

One who indulges in sex with a woman even after renouncing the world such a Sannyasi has to spend sixty six years in the name of devotion.

Desires are real cause of worldly pleasures and a person gets liberation (salvation) only after getting

rid of all desires. When he is free from sex + even a desire when he is a Sannyasi, practice at all it is mentioned somewhere in a volume that a bhakti devotee is not even permitted to marry at all and so it is clear that a devotee of his practices and duty is not a Sannyasi. Example is mentioned that a bhakti devotee who was married once and was a devotee of a deity is not a devotee. A devotee who does not he is not a devotee and he is not actually kills anybody.

**Question:** A Guru can perform a powerful mystical power. Is it necessary to have a Guru?

**Answer:** For a devotee, it is not necessary to have a Guru. In present time, the knowledge of the world has been heard. A person can perform a great spiritual activity through his own experience. But it is not necessary to have a guru who will not even teach it. It is true you may ever be. When he was a devotee, the saint made a mild infusion which horrified the disciple. He started crying. Everyone who was a devotee, please save the. Such a devotee is rare to perform and still rarer to withstand.

**Question:** Some people who have been wrong in making such a devotee who was a devotee would be converted to Islam or Christianity?

**Answer:** This is a totally wrong statement. Those who wish to become Muslims or Christians shall never come to a Guru. A criminal if wickedly becomes a Muslim or Christian in form is equal to a sinner but the Guru will not be held guilty. But the Guru initiates a disciple and does not allow him to go anywhere else for attaining salvation and he himself is not worthy to lead the disciple to salvation, he was certainly be held guilty. Such a Guru is certainly not a Guru. By becoming a disciple a person is released from taking refuge in God, instead he takes refuge in the Guru; he is forced to bind himself with the Guru instead of God. It is a great sin and injustice.

**Question:** It is a common saying that one should drink water after proper testing and accept Guru after fully knowing him. How to know and test a Guru?

**Answer:** You are not capable of testing a Guru. If you can test a Guru, it means that you have become superior to him. How can a junior inferior can test a senior, superior one? An examiner is always senior. I never such a situation instead of making a student study the sacred texts and have association with him with intense love devotion and with this make him virtuous and encourage worldly virtues which are away from God and cultivate humility and reverence for me. Absolutely

and finally and your teacher get disappointed and moreover never expects any reward or return from you. Get hence from the profits and rewards of becoming a Guru disciple relationship. You have something wrong in the company, come in a better company.

As a matter of fact a Guru is never tested rather you yourself put it in the test. Here is a story about it.

There was a young ruler. He asked a wise friend, remarkable and known for his wisdom, his knowledge and wisdom, their names were always on his lips and the larger and the smaller. He said to him, "You people have many questions of all the three periods of life in which you wish to know to be the best." An old man said and very humbly said, "We being so ignorant, no right to give any judgement about you people. However I can say something about myself." The ruler asked him to come forward and say whatever he felt like about himself.

He started saying that he was one of the poor people. He was a strong man the day when he was passing the place, he heard the sound of a woman. I was frightened. As I went to see, I found a young lady with beautiful dress and jewellery sitting hidden in a corner. She said that while she was going from the palace house





## For Sannyasi Strivers (Devotees) and Devotional Singers

### Humble Submission

This article was first published in the 9<sup>th</sup> year of  
Kalyāna during the year 1934)

By the grace and permission of the Almighty  
Lord and His devotees, I am trying to express my  
feeling, which are dear to me, in the outward and  
devotional singing, kīrtan chāring. Though I do not  
regard myself competent and authorized to write and  
deliver sermons and lectures, nor am I myself able  
to follow the same conduct fully yet, am trying to  
do some noble thought, arising from saints and  
sages, which are coming to me. Therefore I am  
trying to put some line in such discussion by  
reading their papers, books, letters etc. I  
hope my fellow seekers shall also express the  
thought in their time, because by this I may  
get an opportunity to read their views and those  
views will also be able to spend some time in  
reading their papers, books, letters etc. and  
some noble thought will come to me, which  
I will try to express in my own words. I hope  
they will not be misled by reading me as their  
own ignorant child.

The seekers should always try to keep themselves  
away from pleasures, worries, passion and anger etc.  
At least they should not be overpowered by these  
excesses of them. Seekers like me should feel scared  
of the evils of attachment and aversion to wealth and  
women in the same way as generally people are  
afraid of ghosts, evil spirits, snakes and wild animals  
etc. It is to be fully understood that the fact of a  
Sannyasi devotee is that, as he is attached to  
women and wealth.

It should never be presumed that attachment,  
aversion, passion and fear etc. are *bhāvas*, a part  
of nature of the inner sense. These are not *bhāvas*  
rather, but *vikāras*. One who reacts here as *bhāvas*  
should not be inner sense, consequently, that he is  
inevitable in the end of life because the inner sense  
remains intact. Consequently, the real devotee  
will be able to handle things, things, passion and  
anger etc. in the same way as a person whose inner  
sense exists, and he is not at all related to them.  
A devotee is not a person who is not a devotee, but  
a devotee who is not a devotee, but a devotee who is  
not a devotee, but a devotee who is not a devotee,  
even a real seeker, not to talk of being wise.

I hope the devotees will understand that the  
and anger never come with a devotee, and he  
A person who is not a devotee, but a devotee who is

the Supreme in beautiful words based on the citations of scriptures and also who can write logical articles on the real knowledge but it is not necessary that he is a genuine knower of the truth. All these qualities may be acquired by reading scriptures. The role of Sukadeva may be played by anyone in a drama. The wise is the one who has fully crossed the ocean of ignorance. Liking, disliking, passion and anger are parts of ignorance alone, these cannot exist with the real knowledge.

Those people who start accepting themselves Self-realized on the basis of their bookish knowledge and give up their spiritual pursuit by treating themselves free from all prescription and prohibition even before attaining the highest spiritual godly state, they generally face a downfall. Because till ignorance exists, attachment to sensory pleasures remains intact and this attachment is the root cause of all sins. And what to talk of that situation when passion and anger are accepted as inevitable nature of the inner sense. Therefore seekers like me should always be very careful in keeping themselves away from such evils as attachment-aversion, passion, anger and greed etc. Particularly after accepting total renunciation, the seekers should neither establish any contact with women and wealth nor keep company with them. The realized souls are totally free from all such evils.

It should be kept in mind that instead of being a hypocritical realized soul, it is better to remain ignorant because in that case one is afraid of sins at least. A fraudulent (hypocritical) person goes on committing sins purposely to protect his false image. Therefore do not think of fraud even in your dreams, instead become a true Sannyāsi.

सायदायुस्त्वया वन्द्यो वेदान्तो गुरुरीश्वरः ।

ममस्य कर्मणा साक्षाद्भुतोऽयं विद्वयः ॥

(चण्डोपनिषद् ३६)

According to the above uttering of the teacher of ethics one should always follow the directions of the scriptures. A Sannyāsi viz., the man of the renounced order should follow some rules—such as not to keep company of the householders, not to see even the picture of a woman, not to touch money, not to establish relationship with anybody, not to be possessive about anything, not to accept any type of honour or admiration. He should always protect his dispassion very carefully and keep his senses in full control. He should not collect worldly objects, not develop any sect or not to make a house and not speak unnecessarily. He should observe celibacy, keep away from passion, anger and greed etc., and should be free from attachment and aversion. A Sannyāsi should always devote himself in spiritual practice and remembrance of God.

A Sannyāsī who does not follow the fundamental discipline of Sannyāsa faces a downfall, therefore he should strictly follow his Sannyāsī way of life. Even the great souls who have risen above prescription and prohibition always perform virtuous noble deeds so that other seekers may follow them.

If you intend to become a devotee, take God's shelter and constantly remember Him. Do not allow cravings for wealth, respect and admiration to enter into the mind. One should not care whether he is regarded as a devotee or not by the people. He should continue to remember and sing the name and glories of God with devotion. As far as possible, one's devotion should not be revealed to others, without giving opportunity to anyone to honour or worship him. Always protect yourself from honour and praise. Company of women or those who are indulged with women should always be avoided. Never allow your mind to develop lust for wealth and reputation.

Do devotional singing wholeheartedly but only to please God and not for entertainment of people, because then it becomes extrovert. The devotional singer should always keep a strong feeling in his mind that his God is present here and he is singing His name and glories before Him and for His pleasure. Get fully engrossed in singing God's name while remembering Him and His virtues (glories) and

meditating on Him. One should go on practising to develop such emotions. Never think whether others have been pleased and attracted by your devotional singing or not. Have reverence and love for God's name and sing His name merged with extreme reverence and love. In such situation God's single name uttered by you can create wonders. God's name uttered once by Śrī Caitanya Mahāprabhu used to have overwhelming effect on the listeners because his singings were overflowed with the intensity of his love for God.

Remember one more thing. Devotional singers should follow righteous conduct and possess divine qualities. One who sings and dances in the name of God but whose conduct is not pure, cannot leave a good impression on the people. People make such persons as their ideal without knowing the reality of their actual conduct and this gives an opportunity to others to make false allegations against devotional singing, its singers and even against their object of singing, God Himself. Therefore it is our responsibility that due to our conduct, the image of divine singing and our God (Deity) is not tarnished. As a matter of fact, divine singing and God can never be tarnished but why should any suspicion creep up in their mind on account of our conduct?

If conduct is not pure, one should practise

devotional singing in loneliness. One should beg and cry before God for purification of one's conduct. But be aware, never try to hide illconduct nor give any support to illconduct under any circumstances.

Duties related to your social order and stage of life should never be ignored on the pretext of devotional singing. It should be done while following one's own duties. Knowledge, dispassion, righteous conduct, Varnāśrama (social order, stage of life), Sandhyā-Prayer and Gāyatrī-Mantra should never be criticized, while praising the loud chanting of the Lord's holy name, rather they should be followed properly according to the ordinance of the scriptures.

In the name of spiritual singing one should not indulge in partiality or develop feeling of a high and a low standard in different names of God and encourage groupism. Divine names of God should be chanted and sung with simple, pure, genuine, selfless and exclusive feeling of love and others should also be inspired to do so. But as far as possible refrain from becoming a preacher, a leader or a teacher. Protect yourself from being honoured, admired or worshipped. One should always resist temptations for wealth and women.

At the time of devotional singing, names of God should be chanted with full force of voice. One should not remain silent out of pride of knowledge,

learning, status or riches. If it is a standing Kīrtana (loud chanting of the Lord's holy name), one should not hesitate to stand up. None of our conduct should result in disrespect for the devotional singing of God's names. However dancing should come only when one is overwhelmed with loveful emotions and not just for show. Dancing as an art is altogether different from devotional dancing in God's name.

Always remember that devotional singing with chanting of God's name is a highly respectable and adored way of life. It should be done with deepest of feelings and highest of conduct. Devotional chanting of God's names and its sound shall lead beings to sudden Self-realization of all around as far as the sound reaches.

—Swami Ramsukhdas

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